

THE BAPTIST RECORD.

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Why Do Baptists Fall Behind Others in Missionary Interest?

By Rev. M. J. Breaker, D.D.

At the recent Southern Baptist Convention there was exhibited a table showing the contributions to Foreign Missions upon the part of the leading Protestant denominations. According to that chart Baptists were much in the rear in their offerings to the largest missionary cause. Southern Baptists, particularly, were far behind all others, both in aggregate and especially per capita. The same thing is true, but not to the same extent, in the North where Methodists, Presbyterians, Congregationalists and Episcopalians surpass the Baptists in per capita contributions to Foreign Missions. Now the real test of missionary interest is Foreign Missions. This, of course, does not mean that the other departments of missionary work are not important or even of very great importance, but it does mean that all forms of missions at home appeal so much to self-interest of one sort or another that they are not the best tests of mission interest; whereas in Foreign Missions the appeal to self-interest is so small that it may not be considered. Thus the man who contributes to Foreign Missions does so out of an unselfish regard for Christ and for the peoples with whom he personally does not come into contact. Tested by this standard Northern Baptists fall behind the other leading Protestant denominations, and Southern Baptists fall much behind them. It is pertinent, therefore, to inquire why this is so, for unless we can discover the cause of this distressing condition it will be hard to remove the condition itself. And this cause must not be sought in the financial condition of the Baptists; for while in the North Presbyterians and Congregationalists may be wealthier than the Baptists, this is not true of the Methodists, and in the South if it is true of the Presbyterians it is certainly not true of the Methodists. Baptist poverty can no longer be pleaded as an excuse for our neglect. Nor can we find it in a lack of intelligence among our people, for granting that Presbyterians, Congregationalists and Episcopalians have a higher average grade of intelligence than the average run of Baptists, North and South, this will not be considered in reference to the Methodists, for these two most popular denominations appeal largely to the same class in society and stand on about the same social and intelligent grade. Nor can it be pleaded that greater efforts are put forth to enlist Baptists, for this is not so. Our Baptist mission boards really surpass in energetic endeavor those of other denominations. Their agencies are more numerous and more persistent.

What, then, are the causes for this failure on the part of Baptists? First, our form of church government is in part responsible for it. It is not denied that this is a scriptural form or that it is, for those who are willing to use it right the best form; but it certainly does give the greatest opportunity for neglect. In the other denomi-

nations there is some way of calling to account delinquent pastors and churches and holding them to their duty, but there is no such thing amongst us. Now human nature amongst Baptists is the same as it is amongst Methodists, and the irresponsible man in the Baptist ministry may be depended upon sometimes to neglect his duty. This is in large measure the reason why less than one-half of the Baptist Churches of the South take any part at all in Foreign Missions. Such a condition could not be found amongst Southern Methodists, and it ought not to exist amongst Baptists. While of course there can be no ecclesiastical machinery which shall call these delinquent pastors and churches to account, yet if they had gone astray on the question of Baptism or Communion we should soon find some way to deal with them for that delinquency. But the failure to take part in missions is a more serious departure from the command of Christ than the other failure would be, and we must, through our associations or otherwise produce such a sentiment amongst us that these delinquents shall be compelled to give account of themselves.

Secondly, the emphasis which we have been putting in our preaching on the distinctive doctrines of Baptists has interfered with the missionary interest. These doctrines are pre-eminently scriptural and right, they must be preached earnestly. Nevertheless we have felt compelled to give them in our preaching a place to which they are not entitled, and we have thus become one-sided. Our tests of church fellowship are all based on our relation to baptism. If a man is right on that subject he can join any of our churches at any time, and he can remain therein, though he may avow and practice a rabid anti-missionism and remain in good standing and fellowship. Vast numbers of our preachers have preached scores of sermons on baptism and scarcely any sermon at all on missions. Men have been known to occupy prominent places in our ministry for a quarter of a century and to become skilled polemics on denominational questions, but to have exerted no influence whatever in moving their churches to take part in the salvation of the world.

It may be pleaded that the exigency of the situation compelled us thus to emphasize our distinctive doctrines in order to preserve our place in the world; but this is not true, and if it were true it would not justify us in our position. We have felt and acted on the supposition that it was more important to make Baptists than to make Christians, and hence we have lost part of our interest in making Christians. We must come to realize that our first duty is to make Christians and our second duty is to make Baptists. **We must do both**, but we must not put on the second the emphasis which belongs on the first, and we must insist that the condition of church membership is not simply personal piety and correct views on baptism, but the giving of life in the salvation of the world.

Third, as a result in part of each of these we have been too much under the influence

of local environment. Each church being a sort of cosmos in itself has largely limited its endeavor to itself. We have emphasized to a very unscriptural extent the doctrine of church independence, and we have failed to see that the other doctrine of church interdependence is equally true and scriptural.

For these three causes at least we present to the world the distressing spectacle of claiming to be—and we can justify our claims from the Scriptures—the most orthodox body of Christians in the world, and yet of giving amongst the least in the accomplishment of the great purpose of orthodoxy, viz.: the bringing of the world to Jesus Christ. The complete demonstration of our claims to orthodoxy, and the proper fulfillment of our task among Christians in the world requires that we shall stand in the front rank of those who take the largest view of Christian obedience and the greatest interest therein. To do this we must have a revolution amongst us, and all whose hearts are thoroughly enlisted in following Christ must work to bring it about. Our claims to orthodoxy are our reproach while our deeds fall so far behind those of others.

Be Happy Today.

Do not dwell in the future,
Do not dream of the past,
But live now, in the present.
Trusting the present will last.

Today is your day to be happy,
Tomorrow may never come;
Then drink of life's joys sweetest,
Of the future let lips be dumb.

The castles you're building may tumble,
The love that you trust may wane;
Then keep in the present, living,
And live not today in vain.
'Tis hard to look back with sorrow
On the yesterdays that have gone.

But such is life's great lesson,
Or at least I've found it so.
And the only way is keep trying
To make "good" each day as you go.

—Light of Truth.

An Extract from a Letter to Capt. W. T. Ratliff.

I take just a little time to say that, beyond words, I rejoice in the prosperity that has come to Mississippi College. I rejoice because of the work done, but I rejoice still more because you have your heart and your life into it, and I am delighted to see the fruit of your labor. My visit to Clinton made me very happy. Say to Sister Walne that we had the girls around to our house last night. They are well.

Devotedly yours,

J. B. Gambrell.

Stanton, Texas.

Dear Brother Editor:

I have just been perusing the columns of the Record of June 25, and to say I enjoyed it would be speaking moderately. I was touched by Brother Yarborough's appeal for State Missions. These words in his appeal especially arrested my attention, and the thought brought a thrill of joy to my soul: "See Mississippi made the greatest advance for Home and Foreign Missions of all the Southern States it would never do to fall behind in our own work." This ought to appeal to every Baptist in the State.

Then I literally feasted on the glowing account of the commencement exercises of Mississippi and Hillman Colleges. What a blessing these two colleges have been to the world. And they are destined to accomplish greater things for God and humanity.

I rejoice too, at the news of revivals among the churches. Pardon me for mentioning just one—South McComb, which was my last pastorate in Mississippi. I see they have just closed a great meeting. These are noble people. Many of God's own are among the membership of this church, and with their godly pastor, they are destined to do great things for God.

Across the wide stretch of territory lying between us I send congratulations; and my prayer is that victory may perch upon the banner of Mississippi Baptists, and that you may all go up to the Convention rejoicing. How I would rejoice to meet with you at the Convention at Meridian, but such is not to be my privilege this year.

Yesterday was a good day with us here. We had an attendance at all the services, and six accessions to the church. We have had twenty accessions to the church since our coming to Stanton, eight months ago. With all the hindrances—and they have been many—the cause is advancing; and the prospects are brighter than ever before. The only thing we entertain concerning our work here is that we may not be able to remain here long—the altitude being too great for Mr. McLeod. We fear we shall soon be forced to seek a lower climate on her account, as the climate at this altitude is very severe on her. We are in the hands of the Lord, however, and meekly submit to His will.

The first Sunday in this month, (June), I preached twice for a small church about 30 miles north of Stanton, on the plains, and baptized six converts—the first persons ever baptized in that community. It was the first baptismal scene some of the people ever witnessed. So you see this is a great field for missionary operations.

Recently the pastor of the Methodist church here held a meeting at a little station near by, and on the last day of the meeting he led seven converts down into the water, and baptized them as Christ was baptized. The Baptist principle is growing.

The only strange thing being connected with it at all is, that a man will preach to a people that immersion is unscriptural, and they do in the country—and yet, when people demand it, he will set aside his preaching and immerse them. This is a funny old world we are living in, anyway.

D. W. McLeod.

The Ackerman Meeting.

It was the pleasure of the writer to spend a week with pastor J. R. Nutt and the church at Ackerman in a meeting. We began on the night of the 8th, and closed just a week following. There were a number of conversions and accessions. I did not keep the account. We had some very fine services and great good was accomplished. I have never enjoyed a meeting more. Brother Nutt had things in fine condition for a real revival, and it was no trouble to preach to his people. Those Ackerman saints belong to the very first order. They are intensely spiritual and respond to the message in a most inspiring way. Their hospitality was unbounding. What joy to be in the homes of the people. Almost everywhere I have been in Texas I have found some Mississippians, and they WILL seem a little nearer to me than any one else; and all those people were Mississippians and seemed close to me, and made me feel the power of their fellowship. The people are not only generous in hospitality; but when the time came for the meeting to close, they expressed themselves materially when the consecrated Mayor handed me a very plenary purse which I found contained \$141.50.

Brother Nutt has wrought well on his fields. He has the distinction of being the pastor of a large portion of Choctaw county. He has built a neat brick church house at Ackerman that would do credit to a town of five times the population. It is one of the neatest, best ventilated houses I have ever seen. When finished it will cost \$7,000 or more. His people love him and he deserves it all, for there are no better men anywhere than Robert Nutt. He has a consecrated wife who is a real help to him in all his work. It is no discredit to her at all that she is the niece of Dr. J. B. Gambrel on the one side of the house, and of the lamented Z. T. Leavell on the other. The joy of being in their home was intensely pleasant to me.

While in Mississippi, it was my pleasure to spend a night with Brother S. V. Gullett, at Blue Springs. He is one of our best young preachers. I also had the pleasure of preaching for Brother J. L. Phelps at Maben, and of spending a few hours with my old charge at Eupora. Indeed the entire trip was filled with pleasant things to this Texas preacher.

Charles A. Loveless.

Frost, Texas, June 27, 1908.

Laymen's Missionary Movement.

The Executive Committee of the Laymen's Missionary Movement of Southern Baptists, takes great pleasure in announcing that Prof. J. T. Henderson of Bristol, Tenn., has been unanimously elected General Secretary of the movement among the Baptists of the South. He formally entered upon his duties July 1st and is preparing to give this important work his best thought and efforts.

For the present his address will be Bristol, Tenn.

As President of Virginia Institute and as President of the General Association of Virginia, he has been a great success. In fact, he has been successful in all his undertakings. He takes up this new work at the earnest solicitation of his brethren, because its great importance appeals to him and he sees its great possibilities.

The denomination is to be congratulated that so strong a man has been secured for this position. At the same time, he must have the sympathy and hearty co-operation of every Baptist pastor and laymen if the best results are to be obtained.

We bespeak for him the most earnest prayers and loving co-operation.

Southern Baptists now have an unusual opportunity before them. The responsibility of making the most of it, rests upon us all. The success of the movement depends upon the extent, promptness and sincerity of our co-operation in the definite purposes of the movement.

The Secretary's salary and traveling expenses, postage and whatever clerical hire may be necessary, should be met by special contributions from a limited number of laymen, who realize the wisdom of such an investment. Such gifts should not interfere with the regular contributions to Home and Foreign Missions. Can money given anywhere else, promise so quick and large returns. The committee would welcome voluntary subscriptions from all sections of our territory. Any sum from \$25 to \$500 will be gladly received by C. M. Ness, Treasurer, No. 116 Hanover St. Baltimore, Md.

What an opportunity is now presented for some men of means to assume all of the Secretary's salary and thus multiply many fold his influence in extending the kingdom. Such opportunities do not often appear.

Who will be the favored one?

On behalf of the committee,

J. Harry Tyler, Chairman.

Empty Pews.

Rev. W. Jas. Robinson, Ph.D.

This is the hardest season of the year to keep our Sunday Schools, prayer meetings and preaching services up to the highest attendance in the towns and cities; it is also the time when the carping critic is abroad in the land howling against his pastor. Attendance upon the services of God's house is so important at all times that a serious consideration of this question is not out of place at any time. It is scarcely possible to lay too much stress upon congregational worship on the Lord's day. God has commanded it in words that cannot be misunderstood. "The seventh day is a holy convocation," is as binding in spirit today as ever, and equally as essential to our spiritual welfare and the advancement of the kingdom.

There are some things that justify absence from worship on Sunday, but space and the intricacies involved in such questions forbid a detailed discussion here. Certainly you are excused from attendance when Providence makes it impossible, but in my observation, while Providence hinders once our depravity hinders us many times more. Sometimes it hard to determine whether Providence or our personal interests are in the way. Whenever there is not a doubt always decide for God and his worship.

Every argument for attendance in any season holds good in every season; since the same forces are working for our weal or woe at all times. If attendance at one time is more praiseworthy than at another, it is when attendance is beset with difficulties. Just now we hear much about hot weather, sickness, company, visits, summer

resorts, vacations and various and sundry things, with a plausible appearance to excuse people from worship. Surely the devil comes as an angel of light! Have you noticed how little these same things hinder enthusiastic attendance upon things secular?

If you will take the excuses that an earnest pastor meets during one week and examine them carefully you will be ready to agree with one who has had wide experience as a pastor that "nine-tenths of them are lies." Take the "hot weather" idea, what is there in it? One prominent society woman gave the sweetest reception given during the season, in her city, and it was attended by scores of ladies who "simply sweltered at church." Well, surely sickness excuses, in some cases indeed it does. But tell me how is it that it is so efficient to keep at home at the hours of service and not at others. It really seems to have a magnetic power to draw the family and friends together at the church hour, and an explosive force when the time for worship is over. Go into all the various excuses given and nine times out of ten they are simply frauds, shams concocted to satisfy a shallow intellect or a weak conscience; but more often than are simply an output of a deeply depraved nature. How much do these same excuses hinder our social, business and political life? Some little, to be sure, but in no wise to compare with our religious duties.

There is a real cause for so many empty pews at this season of the year, and it invites consideration because of its injurious effects on the spiritual development of humanity. The one real genuine cause of empty pews is the one real cause of all the defects in our church work—personal depravity. When men, consecrated to God and his service as they should be they can be counted on for his service at all reasonable times.

We need to give God the first place in our hearts, just as he has commanded us to do; and make his kingdom's interests first in our activities in obedience to him and then these framed excuses for absence from church will be dispelled into oblivion.

An overwhelming majority of church members have no regard whatever for their church vows. When joining the church they solemnly promise to abide by its rules, in baptism they solemnize their death to sin and declare that they are going to walk in newness of life, but just watch them awhile. The Christian's obligations are the most solemn and binding that can be administered by God or man—they bind him to unconditional loyalty to God and his service. No human oath could do more. His obligations to God are still more serious because they are based on the vicarious sacrifice of Jesus Christ.

Ignorance is a mitigating circumstance, I wish to discuss briefly. It by no means excuses, but only shows that our failure to do our duty is not malicious. Our standards for church membership and Sabbath observance are too low. We need to make our people know that the Lord's day is an holy day and not an holiday: that redeemed souls are not their own, but that they belong to the Lord by right of purchase. When we attain unto a proper realization of these facts the empty pew proposition will be solved.

Empty pews constitute a more serious question than most people imagine—its seriousness can scarcely be exaggerated. It cheapens religion in the estimation of the

worldly, thus making it harder to impress its truths and value. Older Christians, by this example, lead younger ones into the same habit deforming their lives and crippling their usefulness. It leads shallow trained, but otherwise good people to blame the pastor. They say he has preached out and a change is needed so as to draw the people back. In all probability he is not preaching as good sermons as he did in the winter season, but it is not because he is unable to do so or unwilling, but simply because he lacks the inspiration given by a large and sympathetic audience. Ideas are contagious. Thinking is magnetic. When an audience loses interest it rests as a burden on the pastor, chilling his power and deadening his energy. You permitted some trifling excuse to keep you away from church, then told your neighbor, he told another, then they all said it is too hot and stayed at home, too. Then the carping critic begins to say nagging, insinuating, sneaking things about the pastor and his work, all to the injury of the pastor and the Lord's work. Whenever you hear a man criticising his pastor, look at him carefully and you will often find a beam in his eye, which if skillfully removed, would cause him to see more clearly, even to see himself as he is seen.

Morristown, Tenn.

The Inward Vision.

By O. S. Marden.

Whenever you see a person who has been unusually successful in any field, remember that he has usually thought himself into his position; his habitual mental attitude and energy have created it; that what he stands for in his community has come from his mental attitude toward life, toward his fellow men, toward his vocation, toward himself. Above all else, it is the outcome of his inward vision of himself, the result of his estimate of his powers and possibilities.

It is mental force, mental vigor, matched with a robust determination, that does things in this world. We are just beginning to learn the A. B. C's of the tremendous power of thought; the force of affirmation, the power of a stern resolution, and a large and true estimate of oneself.

Multitudes of people think themselves into wise weakness. They cut down their vitality by their limiting, discouraging thought, and by imagining that all sorts of things are going to happen to them. They think that their health, their careers, their whole lives are at the mercy of accident; that, whether they are able to perform the work of a man or a pygmy, whether they succeed or fail, depends upon the chance of their having inherited a strong physique, or the chance of their not being cut off by some contagious disease or by an accident; in other words, they believe that their whole destiny is largely a matter of chance.

The Creator never put us in such a dilemma. We were put here to fulfill a grand destiny which we are amply able to fulfill to a certainty. That destiny is the realization of our highest and noblest ideals. "If you will be sure that the longing you feel for something better," says Robert Collier, "is not to end in disgrace when your call comes, you must now be gathering the idea and aptitude that will assure the place. Keep your whole life open and ready."

With many of us longing to express that divine something which throbs within us, when life is young, ends in failure or dis-

grace. The things most of us do are but a mockery of the things we could do and should do. The man one becomes is usually but an apotheosis of the man one should become.

The New Birth.

By A. D. Muse.

If I should have any text, it would be John 3:1-15. Let us note how Nicodemus was a great man, he was a high-minded man, a man whom we might call a "Big" and little you." He was a man of the pharisees, a ruler of the Jews, a member of Sanhedrim, a master in Israel. Probably we might imagine seeing his name in the newspapers and religious journals and on the backs of books, as Nicodemus, D.D. Not only this, but he was a shrewd politician. He knew just how to get next to a man. He showed that when he first came to Jesus. He began introducing himself to Jesus by boasting of Jesus' greatness. That showed he was shrewd. You begin to boast of a man and you touch his heart—you get next to him.

But Jesus was not that kind of a man. O young man! Nicodemus was on the wrong road to success, in God's sight. He was high-minded and haughty. He thought he would come out and have a long conversation, and show Jesus his greatness. But alas! Jesus knew more about him than he knew of himself. Jesus knocked all his big ideas in the head by throwing the awful denunciation into his face, "Except a man be born again, he cannot see the kingdom of God." O my brother, you may defraud and deceive other men, but Jesus is not flattered.

"Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap." O my sinner friends, you cannot mock God; and if you sow deceitfulness, you shall reap rascality. Be sure of this.

Nicodemus was made to blush with shame. His hopes were dispersed, when Jesus says, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

But finally we come to the gist of the matter—"Marvel not that I said unto thee, ye must be born again." Everyone is naturally destitute of the love of God. Thus it behooves everyone to undergo that change of heart, which is called the new birth. As everyone must be born again, so must he that enters into the spiritual anew. That old sin-seared soul of his must be regenerated into new life. It must be converted into something new, and at first strange to him. But eventually it gives new life and joy complete. I want to drop one great thought, that God's way is above our way, just as it was with Jesus and Nicodemus.

Georgetown, Miss.

TO THE CHURCHES OF ALL DENOMINATIONS THAT HAVE SUFFERED FROM THE NUMEROUS CYCLONES THIS YEAR.

We are willing to donate one \$60 scholarship to assist every church that was injured any way during the recent cyclones. If any pastor can use one of these scholarships he can secure same and information in regard to it by communicating with us. We are,

Very cordially,

HARRIS BUSINESS UNIVERSITY,
Jackson, Miss.

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Sunday School Notes.

Twenty-four years ago, when the Fourth International Sunday School Convention met in Louisville, Ky., there were present 550 delegates representing a total membership of 9,146,000 in the Sunday Schools of the United States and Canada. At the Convention just closed in Louisville also there were about 1,400 delegates, with a constituency of 15,10,172.

The Executive Committee of the International Sunday School Association is composed of one delegate from each State, province, or territory in the United States and Canada, together with representatives from Mexico, Porto Rico and some other places.

Uniformly it has been the custom of the Convention to place on the Lesson Committee three Methodists, three Baptists, three Presbyterians, making nine members. There are 15 in all. The other six are from the smaller denominations which affiliate with the International Association. At the recent meeting in Louisville this proportion was changed, giving the Methodists their customary three, the Presbyterians four and the Baptists only two. The real motive and purpose of this very great change has not yet been given out. We await its announcement with no little interest.

The two Baptist men who are on the Lesson Committee are Prof. J. R. Sampey, of Louisville, and Prof. Ira M. Price of Chicago. These are very able men, and

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Thursday, July 9, 1908.

give entire satisfaction to the Baptist people, so far as they themselves are concerned. Mr. W. N. Hartshorn of Boston, was continued chairman of the Executive Committee. He is a wealthy and liberal brother, and an enthusiast in Sunday School work, as his annual subscription of \$5,000 to the International Sunday School work attests.

Mr. Marion Lawrence was elected general Secretary of the International Sunday School Association. It is conceded on all hands that he is a very prince of Sunday School speakers, and besides a deservedly popular man. Dr. Lawrence's work has proved a very valuable contribution to the advancement of Sunday School work.

The Sunday School work touches sympathetically and helpfully every other good work. It is the hand maiden of missions, temperance and general civic righteousness. In fact it stands for every activity for which the churches stand. It should therefore, have the sincere sympathy and earnest support of every lover of righteousness.

The members of the Lesson Committee, though charged with an important and arduous work, receive no financial compensation whatever for their services. Their traveling expenses and hotel bills are paid by assessments levied by the International Executive Committee on the different publishing houses that print these International Lessons. Of course that means that those who use the literature pays for it indirectly. There is nothing wrong or uncommon about this.

There have been held in the State this year several Sunday School Conventions and institutes, some of them undenominational and others distinctly Baptist. There will be several others before the year closes. These occasions could be made of far-reaching influence for good in many ways. The problem for solution is to get the best possible results from these occasions. Going far in the direction of a solution, we suggest two things: 1. By some means, any means, all means, induce the people to gather in great numbers. 2. Be sure to have something to give them that will make them feel that they have been more than repaid for all their trouble in preparing for, and going to, the gathering. We must more and more give audiences something fresh and definite to satisfy them for going.

Rev. J. Benj. Lawrence, pastor of the Coliseum Place Baptist Church, New Orleans, is in a meeting with Pastor J. J. Justice at the First Baptist Church, DeQuincy, La. 16 have joined to date. The entire town is stirred as never before, and 150 conversions is expected.

Pastor Justice's success at DeQuincy has been phenomenal. Southwest Texas is bidding strongly for him to go to Texas.

Where one man can be found willing and competent to be a missionary abroad, a score or more can be found for work at home.

Light and Cheer.

1 John 2:10; 1 Cor. 13:12; Mal. 4:2.
During the long winter of the Arctic re-

gions the ship containing Dr. Kane's expedition was frozen in the ice. The darkness and gloom of the long night depressed the spirits of the sick and prevented recovery. At last the sun arose and shone for a few minutes each day. Dr. Kane thought that if the sick men down in the dark cabin could see the sunlight it would cheer them and perhaps save their lives. He set up some mirrors in such a fashion that the sunlight was reflected from one to another until it was thrown into the gloomy cabin. The bright beams brought hope and new life to the sick and they recovered. The sunlight had brought healing in its beams.

Stooping to Conquer.

Jas. 3:17; Phil. 4:5.

When Benjamin Franklin was a youth he called one day upon Cotton Mather. On coming away he went through a low hall crossed overhead by a large beam. "Stoop, stoop," called Cotton Mather, but Franklin did not understand and gave his head a hard knock.

"Ah, you are young and have the world before you," said Mr. Mather; "stoop as you go through and you will miss many hard knocks."

The Right Center.

Phil. 2:4; Rev. 4:11; 1 Chron. 29:11.
For centuries mankind believed the Ptolemaic theory that the earth is the center of the universe. After many years of study and observation, Nicolaus Copernicus developed a new theory, which was printed while he lay on his deathbed. This book set forth this truth: The earth is not the center of the universe; the earth revolves around the sun. This was revolutionary. It had modern thought and modern science possible.

Many a life needs a revolutionary change of like character. Many a life needs a change of center, needs to find that it is not the center of the universe. Great development is possible only to the man whose life and its interests revolve around the Sun of Righteousness, who has discovered that God and not man is the center of the universe.

Additional illustrations will be found in The Homiletic Year on Decision Day.

Mrs. Mollie Granberry Riser.

After a painful, lingering illness this good woman went to rest at 9 p. m., June 16, 1908. She was born to George F. and Isabella Granberry May 12, 1865, was baptized into the fellowship of the Palestine church at fourteen, and was graduated from Hillman College at nineteen, where she taught for four years after her graduation. She was married to J. S. Riser May 6, 1894. He and six children mourn her untimely death. She did not live long as we count time, but her life counted for more than many whose heads are silvered with gray. Her intellectual endowments and literary attainments were of a high order, but these only fitted her the better for the exalted position of wife and mother where she reigned as the uncrowned queen of loving hearts.

Her going away was triumphant and glorious. She conquered death through faith in Him who had robbed death of his sting. "At evening it was light."

W. F. Yarborough.

Thursday, July 9, 1907.

News in the Circle. Martin Ball.

Pastor W. F. Watson of South Street Church, Norfolk, Va., has resigned and accepted the call to Alexandria, Va. He is a successful pastor and a good preacher.

Dr. F. H. Martin has resigned the Salem Church, Va., to accept the First Church, Charlottesville. Salem is the site of Roanoke College, The Lutheran Orphanage, and the Baptist Orphanage. It is also the home of Rev. N. Maynard, one of our missionaries to Japan.

Twenty-one young men received degrees at the first commencement of the Southwestern Theological Seminary, Waco, Texas. Dr. E. M. Posteat, of S. C., preached the commencement sermon from the text, "Learn of Me." The Literary address was made by Dr. B. H. Carroll.

Evangelist R. C. Pender recently held a meeting with the College Avenue Church, Fort Worth, Texas. 46 additions. His son, Prof. J. W. Pender, of Paris, lead the song service.

At a recent meeting held by Evangelist J. H. Dew, of Missouri, with the First Church, Sherman, Texas, 80 additions to the church, and the membership wonderfully revived. Brother Dew is one of our safest evangelists.

The Texas Encampment will be at Pelacios, July 7-15. It is thought there will be the largest attendance they have ever had.

The Church at Quitman, Texas, has called Rev. W. J. Gregory. He accepts, and will enter the work at once.

While Rev. J. L. Mims was aiding in a great meeting at Coleman, Texas, a message reached him that his eldest son—19 years old—was drowned at Dublin. We extend heartiest sympathy.

At the recent meeting of the International Sunday School Convention at Louisville, Ky., the complexion of the National Lesson Committee was somewhat changed. Heretofore the fifteen members have been 3 Baptists, 3 Methodists, 3 Presbyterians and six divided among the smaller denominations. Now it is four Presbyterians, 2 Baptists. Secretary B. W. Spilman offered a minority report, but it was rejected.

We agree with the Word and Way that it would be a good thing for Drs. Price and Mullins to resign as members of the National Lesson Committee, and that we prepare our own lessons. Baptists always get the worst end of the bargain in a union with other denominations.

Rev. J. W. Rankin has been called from Edna, Kas., to the care of the Church in Rocky, Okla. He accepts and will begin work at once.

Rev. Sam C. Dean has accepted the call to the Cartersville, Ga., church. This is the home of the late Sam P. Jones. Dr. John E. Barnard has been pastor for some years. He resigned to enter the evangelistic field.

THE BAPTIST RECORD.

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On West Main street, Owensboro, Ky., there was a new church organized. It takes the name of Eaton Memorial. Rev. W. W. Williams was chosen pastor. It began work with 33 members.

The Kenny Chapel Church, Missouri, last week set apart to the gospel ministry, Rev. Lee Nickerson.

Rev. C. Smith leaves Kerens and accepts the work at Henrietta, Texas.

Rev. R. U. Cates accepts the pastorate of the new church—recently organized at Phoenix, Fla. They begin keeping house with 32 members.

The Western Recorder gives its readers a splendid article from the pen of the lamented Eaton. Others which he had prepared will be reproduced. The subject of this article is "How I Prepare My Sermons."

Pastor O. P. Bush leaves the work at Ford and goes to Lancaster, Ky.

Evangelist R. S. Kirkland, who came to us a few years ago from the Hardshells, moves from Fulton, Ky., and goes to Urbana, Ill. He has been quite successful as an evangelist.

Rev. J. E. Slem has resigned at Public Wells to accept the work as pastor at Bardwell, Ky.

The Baptist Banner is no more. The paper comes now as The Baptist Builder. It is supported by a stock company.

Rev. J. H. Grimes, who sometime ago went from Tennessee to Ballinger, Texas, has returned to Tennessee, where he expects to remain. "It is not all gold that glitters."

The church at Dyersburg, Tenn., of which Dr. Geo. H. Crutcher was so long pastor, has called Rev. C. B. Wood, of Monticello, Ark. He has accepted and has begun work.

The Church at Boone Terry, Mo., has just closed a meeting of great power. Rev. T. H. Dabney, Liberty, Mo., aided Pastor Emmett Cole. 124 were added to the church.

Dr. A. C. Dixon of Chicago is now in a great tent meeting in New York City. Multitudes are attending the services, and the gospel is being preached with wonderful power.

Rev. J. B. Quin writes: "We have just closed a great meeting in Prentiss, Rev. J. L. Low did the preaching. God's spirit was here in great power. Old fends were settled, souls were saved and the church greatly revived. Low is a great preacher."

The Democratic Convention of Georgia, gives it enthusiastic and unqualified endorsement to the State-wide Prohibition Act. Thereby proving the falsity of the liquor men's claim that the defeat of Gov. Hoke Smith meant the overthrow of the anti-saloon power. The matchless evil is doomed.

Good for Evil.

Rom. 12:17; 1 Thess. 5:15.

Two gentlemen walking across a little park in Washington saw Mr. Lincoln just ahead of them meet a crippled soldier who was in a towering rage, cursing the government from the President down. Mr. Lincoln asked what was the matter. "Matter," snapped the soldier; "I'm just out of a rebel prison. I've been discharged and I can't get my money." Mr. Lincoln asked for the soldier's papers, saying that he had been a lawyer, and perhaps could help him. The two gentlemen stepped behind some shrubbery and waited. The President took the papers from the soldier, examined them, wrote a line on the back, and told him to carry them to the chief clerk at the war department. After Mr. Lincoln had passed on, the gentlemen asked the soldier if he knew who had been talking to him. "Some ugly old fellow who pretends to be a lawyer," was the answer. On looking at the note written on the back of the papers, the soldier discovered that he had been cursing "Abe Lincoln" to his face. He found a request to the chief clerk to examine the papers and, if found correct, to see that the soldier was given his pay, signed A. Lincoln.—Ida N. Tarbell, in "McClure's Magazine."

Announcement.

Sev. W. Y. Quisenberry has been chosen a financial representative of the Seminary, and will do field work in connection with our endowment campaign. We will need several men to assist in this work, and Brother Quisenberry has entered into relations with us for this purpose. Of course he is well known to the churches, but it gives me pleasure to commend him to the pastors and brethren everywhere in his new work. He is intensely spiritual and practical and earnest, and will not only do good for the Seminary, but bring blessing wherever he goes.

Sincerely yours, etc.,
E. Y. Mullins.

The Palmyra, (Mo.) Spectator contains a good likeness of our brother, Rev. A. J. Thames, now pastor of the First Baptist Church, Palmyra, Mo. This church has just celebrated its seventy-fifth anniversary, being founded in 1833. Pastor Thames seems to be doing a fine work there, and is very popular. The Record extends greeting to Brother Thames, and rejoices in his success under God.

While this issue is coming from the press the Baptists of Mississippi are in the midst of their annual convention at Meridian. There is scarcely any estimating the importance of this convention to our work in the State. How careful everyone should be to be Spirit-filled and Spirit-guided in the meeting.

On July 1, 1908, Mr. Jack Vollmar became Superintendent of Dining Cars on M. & O. Ry., with headquarters at Jackson, Tenn., vice Mr. H. J. Titus, resigned to accept service with another company.

"An Odd Time Power Meeting."

For several weeks the pastor and members of the Pentist Baptist Church have felt inclined to the idea of having a series of meetings and began to pray, that God would direct them to the right man to lead the meeting.

God heard and answered their prayers by sending Rev. J. L. Low of Magee, Miss. The situation of our church was anything else but promising.

The members had grown cold and indifferent and worse still, there was animosity on the part of some of our members which threatened to divide itself into two factions of the church members, a situation very much to be developed in any church. The meeting continued eight days, and there were things happened for the Lord during the meeting like of which had never before been witnessed before by any of our oldest citizens. Brethren, who but a short time since, were in a rage of anger, were trying to shed each other's life blood, were seen to embrace each other and shed tears of joy and forgiveness, and are now walking and talking for God. Fathers with hoary locks, who had spent the best part of their lives in the service of Satan, were seen taking their stand for God, with the view of starting out in a life of service to Jesus. Along side by side of whom were grown sons and daughters, saying to them, by both word and deed, that if you will lead we will follow. Another unusual occurrence was the conversion of one entire family, consisting of father, mother, three sons and two daughters, some of the visible results of the meeting were the conversion of twenty-two souls for baptism and some six or eight by letter.

As an appreciation of Brother Low's services he was presented with a purse of \$100 and as a further appreciation of God's goodness to us, the church made an offering of \$125 to State Missions. Any church in need of a man to conduct a series of meetings will make no mistake to secure the services of J. L. Low of Magee, Miss.

To God be the glory.

C. R. Dale.

Prentiss, Miss.

The Place and Work of the Country Pastor.

The question has been raised recently whether the day of the country farmer-preacher is not over. The answer to the question raised was in the affirmative. It was judged that conditions have so changed that in the economy of the Kingdom, the preacher on his farm is soon to be known no more. And the argument ran further that the time is out, or nearly so, for any man to preach, and do like Paul did, on occasions, make tents.

That the drift is in that direction cannot be denied, but that the farmer-preacher is to pass out, as a denominational factor, I do not believe. And I quite as little believe that the time has come, or ought to come at all, when there will be a complete severance between those who give all their time to preaching, and those who give all their time to some sort of labor.

According to my thinking, there is need now of a large, vigorous development in exactly the opposite direction from the drift referred to above. One of the curses of the ministry is professionalism. Of course, I stand for ministerial education, ministerial support and for a thorough conse-

cration of the time and efforts of preachers to ministerial work, but it is easy to recognize how a very good thing may turn into a very indifferent thing. We go back to say that professionalism is one of the greatest curses in the ministry today. When men come to feel that they are preachers, that they have prepared to preach, that they have a professional standing to maintain, that they are to live by the ministry, whether they can or not, they are already two-thirds dead on their feet. One would not be able to imagine Paul as a professional preacher, or Peter, or John, or any of the rest of them. If we are to maintain scriptural standards on this line, we are to carefully study adaptation. Paul, making tents, is a great example to the theologians of today. Paul was a man before he was a preacher; and he was a man while he was a preacher.

As such, he adapted himself, and would not allow the cause to suffer anywhere, because he could not have ideal conditions for his ministry.

When we go back to study the resources of our strength, throughout all the land, we will find right at the base of things, laying the foundations, the farmer-preacher. This writer was raised under his ministry. He was a great man. He was a man of genuine piety, a man of soundness in the faith and of a noble independence of speech and action. Sometimes the farmer-preacher, and indeed right often, was short on grammar, but he was long on theology and faith and good deeds. His library was meager, but he kept close to the one Book worth a thousand times more than all the other books. His devotion to the cause was disinterested. He was laborious and self-sacrificing, often times beyond what was right. The farmer-preacher, as this writer has known him, and known his type, represents the highest type of a Christian man. Often he did not have much polish, but, bless God, he had great substance.

He lived on his farm, trained his children to work, and worked several days in the week himself sometimes, and so lived among the people to whom he preached, as to command respect. And these are the men, who have made things possible with us. Nearly every man, who counts for anything now in the denomination was converted out in the country somewhere under the ministry of the farmer-preacher, and the great men of today got their touch of sincerity and downright religious honesty and thoroughness under the preaching of these plain men. The great city churches today are built up and sustained by men and women converted out in the country under the ministry of these plain men of God, who, like Paul would not let the cause suffer, even if the people did neglect them. I have had an opportunity in life to know many preachers, north, south, east and west in all ranks of our people, and I say it without the least hesitation or doubt that for genuine worth and usefulness in his place, the farmer-preacher has never been excelled. Is his day gone? No. Not, if any wisdom remains with us. There is a larger day for him. And there is a larger day for men, who are not called perhaps to be pastors at all, but only preachers—those rough and ready men typified by some of the New Testament preachers: such men as the old tinner in London under whose earnest, simple preaching Spurgeon was converted. There is a larger day for

such men as these.

And this brings us to the study of the country as it now is. That great changes are coming to country places, is evident. Some of these changes are altogether for the worse. But these changes, while they make for danger, also make a fine opportunity for casting country life in a larger mold.

This writer, a year ago, was out in Virginia, and went over some of the country, made familiar to him 40 odd years in numerous scouting expeditions. At that time, he knew nearly every family of consequence in two or three counties. In one particular section the Methodists had everything. There was one humble Baptist family, very poor, with fourteen children. It was a glorious family. Some of the fine people in the country had quite an amount of fun talking to this writer about his fellow Baptist of this poor family. Forty years gone by, and the Methodist meeting house in that county has been taken down and carried off. New people have come in, and the members of this poor family, are now the rich people of the country, and living in the great homes of that country. If Baptists have any wisdom left in them, they will continue to do a great deal of business right along down at the bottom where the Saviour worked. The way to reach the top is by the way of the bottom.

One of the problems for us to consider today, is the re-evangelization of the country places, and the re-adjustment of thought to the present condition of affairs.

The country pastor is to be a greater man than he has ever been, because he is going to have greater opportunities, or he may have them. The old farmer-preacher did not do right. He preferred to work and support himself rather than insist that the churches should do their duty. Many times out of a misdirected spirit of self-sacrifice he imposed on himself and on his family. In a good many places, country preachers can run things without help. There should be general men, throughout all the country, to put country church life on a higher plane, and the farmer, country preacher in a better condition to take care of the field. But how that is to be done, would require another article to even suggest it.

We come back to insist on the dignity and importance and scripturalness of the farmer-preacher's position. And, then to carry the insistence further, we say that if we ever go out on a great, swelling tide of prosperity, as we ought, we will have hundreds of men who will support themselves and yet preach. It is this writer's joy to know numbers of them now. They are the elect of the elect, and are doing the work which God has laid to their hand. And besides all that, they are teaching us a great lesson that preaching and winning souls is not professional, but it belongs to all men who know Jesus, and, in a simple way, can tell others about him. We are very shy of the training toward distant professionalism in the ministry. And with all of our colleges, and seminaries, we can yet get a lesson perhaps more needed than any other just now from those sturdy men, who, without college or seminary training, but by plain, simple earnestness are going to the hearts of the people with the simple message of salvation.

All this, does not mean that preachers ought not to get all the help they can get,

selves to the condition of their fellows, even as Paul did, and take on themselves any sort of burden, that the gospel be not hindered.

J. B. Gambrell.

Do You Shoot Rocks or Bullets?

By T. A. J. Beasley.

From our earliest recollection, we have been fond of hunting. Squirrel hunting used to be a favorite sport in North Mississippi. When quite a small boy, we learned to use a gun with considerable accuracy. We owned two guns. One, an old musket; the other, an old fashioned rifle. The old musket made a great deal of noise, produced much smoke, kicked very hard, but seldom brought down any game. The rifle did not make an over-abundance of noise or smoke, but little, but, when held on the "spot," always got the game. Some times when our supply of shot was exhausted, we would gather a gourd full of little black rocks and shoot them. Of course we never killed any game with them. They would scatter all over a tree-top. It took just as much powder to shoot rocks as it did to shoot lead. There was just as much noise as if we were killing game. But when we wanted game, we used the old rifle. We used it till we rarely failed to bring down a squirrel, though he were in the tallest timber. Is there not a lesson here concerning our preaching? Are not a great many of our so-called sermons like the rocks in the musket? Were we to judge from the noise that sometimes greets our ears from some quarters, we would think weeks. The air fairly quivers with the reports. "We never witnessed such an outburst." "The town was stirred as never before." "The people said they had never seen the like." "One hundred thirteen were happily converted." "Seven joined the church." "We are expecting more to join." "More so follow." These, and similar expressions, are some of the reports that come from a musket loaded with rocks. Then the smoke. How it does draw the tears! Sometimes the gun is charged with grave-yard tales. The people weep. The house is filled with smoke. It looks as if every vestige of game has been killed. But when all the smoke has cleared away, there lies dead—one little sparrow. We believe in illustrations. Christ used them. But every illustration should illustrate something. It should drive some Bible truth straight to the hearer's sheart. Then the kicking must be endured. A good deal of the time is taken up in telling the church members how trifling they are. Everything is rounded up with a good kicking, from the lowliest church member to the World's Baptist Congress. When the kicking is all over every one feels sore.

The church hobbles around on one foot, partially supported by thoughts of the past, and dim hopes of the future. The pastor goes on crutches and finally resigns to seek a more congenial climate. O how we do need to use that unerring rifle—the word of God. In preparing our sermons, let us load with a purpose to kill. Study the Book. Seek God's help. Let the Spirit guide. Go into the pulpit ablaze with the love of God. Have a burning passion for lost souls. Believe in the pow-

er of your message. Aim straight at the heart of your hearer. Do your best. Leave the results with God. Such preaching will win. It cannot fail. It is the preacher who can make his hearers feel that he has singled him out, and is firing straight at him, that will bring things to pass, and will lead souls to Christ. No preacher worthy the name will prepare to make a personal attack from the pulpit, yet, his preaching should be so full of the truth and so pointed that he who is guilty will feel that he is the man to whom the message is sent. All this emphasizes the need of preparing ourselves for preaching, and preparing something to say. The way we spend the week beforehand will have much to do with the effect of our preaching. No man can live a careless life and preach with power. "Be ye clean, that bear the vessels of the Lord," is God's injunction. We need heart preparation. This God will give us, if we ask him in faith. We must study. Some one said if God called a man to preach He would fill his mouth. So He will. But it will be filled with wind. We may idle our time away, and on the way to church gather up a few rocks, but we will get no game for God. Our old musket would scatter rocks all over the top of a tree. The squirrel would either leave the tree, or take to a hole. So with the lazy preacher. He will have to be continually on the move in order to find more game. Two brethren preached one day. The first talked two hours, and then "gave way" for the other. He arose and said, "Brother A—has gone through from Genesis to Revelation, and cut down the trees; and now I will go through and dig up the stumps." He proceeded to "persecute the saints" for another two hours. Such is the preaching of the man who does not make special, definite preparation to preach. "Study to show thyself a workman approved unto God," says the Book. Yes, study your sermon. As you study, pray for divine guidance. Deliver your message with all the earnestness of your soul, and God will bless it to the Christian's edification, and to the salvation of souls.

Eeru, Miss.

Are You Pastor of One of Them?

Over ten thousand churches in Southern Baptist Convention or its territory that never gave anything to Foreign Missions last year. Brother pastor, are you the leader of one of them? Ask yourself the question, stop and think, and if you are, ask yourself the question, "Have I done my duty?" When that statement was made at Hot Springs, I felt good that I did not have a church in that number that might be called a dead list. I am serving five places, all of which had given \$88; the only thing I regretted was we had given so little, but though five churches gave it, there were but five of the members had a hand in it. I came home from the convention more determined to reach everybody in my humble charges than ever before; so I commenced as soon as I got home to work up some plans.

Brother pastors, let's all do that. Let's not just have a set time to preach on missions, and then say no more about it, but let's talk and preach missions all through the year. It is a good way to work a revival. And if your members give largely to missions don't get scared that they will

not pay you. For those who pay to missions are the ones who will stand by their pastor. If our churches give nothing, we pastors are to blame for wherever the Lord has followers they will listen to his teaching if the teacher will give the teaching, so we need to bring this matter before our people, and let them know that the will of the Lord is concerning the perishing millions of earth.

Brethren, let's try to reach every church and every individual this next conventional year. Let me say one other thing, and then I close. This I wish to say to the churches. Send your pastor to the convention. It is inspiration for him, and it will be good for you, for when he comes home, he comes with something to tell you. I sent myself, with the help of a kind sister and one church, the other sisters and brethren did not think of it.

Fraternally,

J. F. Mitchell.

What Our Church Stands for.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope, whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above a clearing,
And the song of victory.

An Ordination.

In the evening of June 25th Brother T. D. Brown was set apart to the full work of the gospel ministry by Canton Baptist Church and Presbytery.

The church first authorized the examination of Brother Brown as to his qualification for the work. The Presbytery was organized with Brother J. R. Carter of Jackson, as moderator, who conducted the examination: I. Christian experience; II. Call to the ministry; III. Inspiration and authenticity of the Scriptures; IV. The plan of life and other doctrinal views.

The examination proving entirely satisfactory the church instructed the presbytery to proceed. A strong and forceful sermon was delivered by Brother Carter on the words of Paul to Timothy, viz.: "Preach the word." Ordination prayer by the pastor, and laying on of hands by the presbytery, and benediction by Brother Brown. It was a good service. We have known Brother Brown for years, have bright hopes for his future success.

We pray God to guide, strengthen and bless him in all needful things.

S. G. Cooper.

The Encampment and Conference.

Our State Encampment met at Blue Mountain, June 23. The meeting ran 10 days, closing July 2. The first service was the sunset service on the campus, conducted by Dr. J. M. Massee, pastor of the First Baptist Church, Chattanooga. He conducted the service at that hour for eight days to the profit and delight of all who heard him. Our Encampment enjoyed him very much. His theme for several days was "The Kingdom of God." Brother J. P. Williams gave three very strong sermons on the following subjects: Justification by Faith, Service and Relation of Pastor and Church. His sermons were very helpful and scriptural, therefore Baptist as well as instructive. The devotional services lead by various brethren were spiritual. Brother J. J. Derrick's talk on "How the B. Y. P. U. Trains for Missions," was very fine. It would compare well with the best we heard at the Southern Baptist Convention.

Dr. R. A. Venable gave three Bible addresses. He is especially fine in scriptural analysis and expository preaching. He is one of our great teachers. It seems to me that he would prove very helpful as leader in Bible Institutes. I commend him to all for such work. He does not know I am commending him either.

In connection with the B. Y. P. U. part of the program, Dr. W. T. Lowrey, President of Mississippi College, appeared with the subject well in hand, "Our Young People and the Opportunity of the Hour." It was a great address. I wish all our young people in the land could hear him on this subject.

One of the greatest treats of our Encampment was the privilege of hearing Dr. Geo. W. True. He preached three sermons. They were great. It was full pay for all the trouble and expense of the trip here to hear him, even if nothing else had been here. Those who heard him never forget. We hope to have him next year.

We had the treat, too, of having Dr. B. H. Demery of Louisville, Ky., on three Sunday School themes. Also of hearing him give reviews of the book of John in Sunday School Sunday morning. He is strong in the scriptures, and gives the Word in Sunday School. His addresses on Sunday School work do great good. He is a fine preacher and a great teacher.

Brother J. E. Byrd, our State Sunday School man, conducted Sunday School at request of our Superintendent, Mr. Perrin Lowrey. There is none better than our own J. E. Byrd. He gave during the Encampment some instructive lectures on Sunday School work. He is fine in showing how to do it, too. One wants to go out for Sunday School business after hearing him.

I have not space in a brief article to tell of the incomparable L. P. Leavell. He was with us, and made B. Y. P. U. work plain. He knows the theory and the practice. He talks it in such a way and with such spirit that it becomes a real thing. He brings out of the mist and haze. He shows clearly that a church can have better trained workers by having a B. Y. P. U.

Three good hours were given to missions. Saturday night Dr. T. B. Ray gave a stereopticon missionary lecture. It brought instruction through the eye as well as the ear. It also at other times told of mission study in churches and Sunday Schools. He

brings the facts, the history, as well as the motive.

Sunday afternoon Dr. W. T. Lowrey talked on State Missions. He told of the need of State Mission work, and the outcome of it. His appeal was a good one. At same afternoon Dr. Chastain, one of our Mexico missionaries, talked on the work there.

The three addresses of H. B. Taylor on the subjects, Man, Hope, the Two Covenants, were very much enjoyed. He is strong in the scriptures and provokes thought. Sick ness at home called him away before he gave the fourth address.

Brother J. S. McLeMore of Georgia, came to us for four addresses on B. Y. P. U. work. He gave us good work. His appeal on lost power was great. His illustrations on Does it Pay, would convince any one, it seems to me that it does pay.

Three of the good things of the meeting were three addresses by Dr. H. A. Porter of Louisville, Ky. Two were sermons, one a lecture. He is strong, tender, forceful and eloquent. We are glad to have him in our Encampment.

One of the great things of this Encampment was the work done by Dr. E. Y. Mullins. He preached twice on Sunday, then gave four addresses on Redemption. These were clear and helpful. We all count these the best ever heard on the subject. Again, it was worth all the trouble and expense if nothing else had been here.

Brother W. Y. Quisenberry spoke at last sunset service on Soul Winning. He stirred us up. Our speakers did us fine work. Some 600 or 800 people attended. More than 50 preachers. Officers and Executive Committee for next year were elected. The Executive Committee met at once and set time for next year. It is August 7-15. It was announced also that Len G. Broughton, A. B. Vaughn and M. P. Hunt have been secured for next year.

R. A. Kimbrough,
President.

Rejoice With Us.

"The Lord hath done great things for us, whereof we are glad."

We began our meeting at Brandon on Monday, June —, and ran through Wednesday. The pastor conducted three services while the rest of the preaching was done by Brother Martin Ball. Certainly he was at his best and preached with much liberty. The singing was conducted by Brother Jas. W. Jelks of McComb City.

With a choir of more than twenty voices this trained and consecrated leader led us up near the battlements of heaven as they sang the Gospel and shouted the praises of our King. Besides these helps a spirit of harmony and helpfulness pervaded the town and community. Christians of all denominations were interested in the meeting and rejoiced in every manifestation of God's love and power. Over all and through all was the Spirit manifest and to God we give all the glory.

As to the results, only eternity can speak. We know that Christians were made better and our fellowship is more blessed. There were twenty-three accessions to the church—three by letter, and twenty for baptism. Seldom do we see as much talent consecrated to the Master's service as we find in these converts. Pray that God will help us to use it all.

While we give God the praise for all

that was done, we shall ever appreciate the faithful services of Brethren Ball and Jelks. We love them for their work's sake, and commend them to our brethren as vessels, "meet for the Master's use."

With glad hearts we turn our faces to the future.

Bryan Simmons.

What Is That in Thine Hand?

"And the Lord said unto him, What is that in thine hand? And he said, A rod."—Ex. 4:2.

For many years Moses had led an humble, quiet life as keeper of the flock of Jethro, his father-in-law. And as he led the flock to the backside of the desert, he beheld "a great sight"—a bush that burned with fire and was not consumed. As he turned aside to see "why the bush was not burned," God called unto him out of the midst of the bush. "Who can describe the feeling of awe this humble shepherd must have had as he stood in that desert place alone with his God? With what reverence he listened to that voice!"

In that solemn hour, God called him to a great work—the overthrow of a great kingdom and the building up of a nation and a Church.

This, God might have accomplished without the intervention of human agency. But he chose to use a man, and one "slow of speech and of a slow tongue." Moreover, it was to be done by the use of means that seemed especially insignificant in his hands. When Moses pleaded his inability for such a task, God asked, "What is that in thine hand?" And Moses said, "A rod." How insignificant! Were not a thousand such in easy reach? What could be accomplished with it?

Yet God often takes the weakest instruments to accomplish his mightiest ends. "A ram's horn" for the overthrow of Jericho; a "cake of barley meal" for the confusion of the Midian hosts; "an earthen pitcher" for their destruction; "a shepherd's sling" for the slaying of the Philistines' champion, and "a rod" for the confusion of Egypt.

Yes, Moses, while shrinking from the task, held in his hand that which under the blessing of God, was to accomplish wonders that would affect the world everafter.

God is calling us to a greater task than that to which he called Moses—the overthrow, not of Egypt, but of the "powers of darkness;" the emancipation, not of Israel, but of the world; the establishment, not of the reign of law, but the Gospel of peace. How great the task! Yet he has placed in our hands that which properly used will accomplish great things for God's glory and man's good. What, then, is in thine hand? Let us notice a few things, the consecration of which is especially needed.

I. Self. It is a solemn thought that every man holds, as it were in his own hand an immortal being, with its eternal destiny, its possibilities here and hereafter. To such he says: "Son, give me thy heart." Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Can anyone doubt that one of the greatest needs of the church is a consecrated membership? Paul, speaking of the splendid work of the Macedonians, said: "They first gave their own slaves to the Lord." Is this not what we need?

II. Means. This will certainly follow the consecration of self. The Macedonians "first gave their own selves," then "abounded unto the riches of their liberality." How often is the church found groveling in the dust, struggling with poverty, her treasury empty, and her servants in want! Not because there is not enough money in the hands of the people, but because it is not consecrated. Too many are like the old Scotchman, who, with deep, mellow voice and apparent earnestness, would sing: "Were the whole realm of nature mine, that were a present far too small," and at the same time be feeling in his pocket for the smallest coin. It was said that silver quarter of a dollar with a picture of liberty on it once looked down with great contempt upon a copper one cent piece, and said, "Oh, you dark-skinned, feather-trimmed barbarian, do you call yourself a coin?" "Well," said the penny, "it doesn't matter what name you call me by, I am found at church much oftener than you are." "What is in thine hand?" Money enough to lift the church from its position of groveling poverty.

III. Business sense and energy. The church has in it many men of business, men capable of attending to large estates; running large mercantile establishments, banks, express offices, railroads and governments. With their very best talent, and with great energy, they will push these things to the front. Yet when it comes to church work, many are like the old man in the far south. A traveler finding him seated under a tree, the picture of ease and contentment, saluted him and asked: "How are the times?" "Well," said the old man, "times is pretty tolerable, pretty tolerable. I had some trees to cut down, but a cyclone came along and felled them and saved me the work." "Good," said the traveller. "Then the lightning struck the brush piles and burned them up and saved me the trouble." "Fine," said the traveller, "and what are you doing now?" "O," said the stranger, "I am just waitin' for an earthquake to come along and shake the 'taters out of the ground." Isn't that the picture of many? Instead of using our talent and energy to "do with our might what our hands find to do," and we are waiting for an earthquake or something else to do the work for us. Thus we are waiting, ever waiting, and the work is never done.

IV. Social qualities. Everyone seeks to make friends and to some extent succeeds. Many have special gifts here—why not use them to draw to Christ and the Church? Paul said: "I am made all things to all men, that I might by all means save some." There is too much coldness and stiffness in the church. "We once knew a church that was called 'The brick ice-house.'" Dr. Green tells of some one who went to Mr. Lincoln with the question: "If a man is six feet tall, how long ought his legs to be?" Mr. Lincoln said: "I don't know exactly, but it seems to me they ought to be long enough to reach to the ground." However high he may get to be intellectually, spiritually or socially, let us still touch the earth and keep in touch with the great struggling, suffering, sorrowing, perishing multitudes. What a striking illustration we have of this in Elisha's efforts to raise the Shunamite's son. "He went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child; and the flesh of the

child waxed warm." There are many cold hearts that would wax warm, and many spiritually dead that would be brought to life, if we were more willing to go to them with loving heart and hand. A gentleman watching a workman as he was shaping a mould on the wheels in a glass manufactory, observed that his fingers were worn and bleeding and said: "I wonder that you do not have some instrument with which to do this." The man replied: "Many instruments have been tried, but somehow it needs the human touch." Is not that what the world needs? Whatever is in our hands, let us see that we use it for him, for—

V. That same rod, when cast upon the ground, "became a serpent and Moses fled from before it." "Tis so with the blessings given us. Properly used, they become indeed a blessing. Degraded, they become a menace to us and to others.—Rev. W. H. Miley, Louisville, Ky.

Gilbert, La.

We have just closed a great meeting, in some respects, the best in the life of the church. Pastor John A. Held of Natchez, Miss., preached for us eleven days, busy days they were, almost the entire time from 10:30 a. m., to 12 at night was spent in worship and service. Never before have we had a meeting in which the whole time was so nearly devoted to the interests of the meeting. Brother Held preached from two to three services every day, he also did a great deal of work between preaching hours. He said, "Our time is short and precious, we cannot afford to be idle."

The Lord most marvelously used him in accomplishing His purposes, in removing hindering causes, and making it possible for His people to go forward. Old troubles that had hindered our progress and had been thought to be, immovable were removed. Harmony restored and everybody made to rejoice in the God given victory. Backsliders were reclaimed, sinners saved, and the church so revived, unanimous vote was given to add \$100 to the pastor's salary, when, too, a pastor's home had just been bought.

Return was made Brother Held for his services, not what he ought to have had, but about what the church and people could do at this time.

An enthusiastic vote was given him to come again at his earliest opportunity. Our only regret is, he could not stay longer with us.

T. M. Elerbe, Pastor.

A Hydra-Headed Monster.

Louisville, Ky., June 26.—At the meeting of the executive committee of the National Model License League today a resolution was adopted asking the resignation of Lee Levy & Co., of St. Louis, as members of the organization. Lee Levy & Co., have been indicted in Tennessee on the charge of circulating obscene literature in the form of labels on bottles of gin sold to negroes. A prominent officer of the National Model License League made the following statement:

"The National Model License League was formed for the sole purpose of correcting abuses in the liquor trade through the means of promulgating a law that will take the liquor question out of politics. The league does not consider itself in any way respon-

sible for the misconduct of any individual, but at the same time the officers and members of the league feel that in justice to themselves they should not bear the odium of affiliating with men or firms accused of improper conduct. The money paid to the National Model License League by Lee Levy & Co., has been refunded by mail."

The entire country seems to be in the serpentine coil of this vicious monster of obscene literature. There was an exhibition yesterday in Vicksburg, the most disgusting of all these hideous publications. It is a card printed in flaming colors, issued by Wright & Taylor of Louisville, Ky., advertising their "Fine Old Kentucky Taylor Whisky." No other author than whisky could have produced such a brutal, repulsive horror. Only degradation and immorality could have conceived the vile and suggestive filth it portrays.

Doubtless this firm is one of the leading members of the National Model License League, as it is known to be one of the "leading" distilleries of Louisville; and one of its members was last year president of the National Wholesale Liquor Dealers' Association. In whiskydom the firm is one of the "top-notchers."

It is not only up to the National Model License League to sternly rebuke this publication, but the iron hand of the law should be invoked to administer swift and drastic punishment. Whisky has caused great woe in the land, but not in all its infamous prostitution of its devotees, could it curse the world more than by the publication and distribution of these vile cards.

Every city in the land should awake to this insidious evil, and vigorously prosecute the offenders who are circulating it.—Vicksburg Herald.

The Brightest Truth.

One of the brightest truths for which we stand is, that there is hope for all—that from the unlikely life there may spring at last a growth of beauty in "the garden of the Lord."

We once planted a tree and watched it for two or three years without any promise of growth. At last it dwindled and was said to be dead. We resolved to dig it up, but went away for a long holiday without doing so. On our return we saw that from the heart of it a new strong shoot had sprung. We cut away the dead parts, and gave the new growth light and air. In the end we got a goodly tree.

Will the Almighty Father be less patient and less provident? Will the Power which holds so fast by the germ of life in a falling tree be unable or unwilling to watch over and develop the germ of life in a falling soul?—Light.

Harmless Attacks.

1 Pet. 3:13; Psa. 23:4; Job. 5:12.

At Yorktown Washington stood watching the troops. One of his aides suggested that he stood in a dangerous place. Washington replied, "If you think so, you are at liberty to step back." Soon a musket ball struck a cannon near. General Knox grasped Washington's arm, crying, "Step back." We cannot spare you yet." But Washington replied, "No harm done. It is only a spent ball."

Many an attack upon Christianity is only a spent ball, over which it is unnecessary to become alarmed.

Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.)

Woman's Central Committee.
Mrs. J. A. Hackett, Meridian,
President of Central Committee.
Mrs. W. R. Woods, Meridian,
Miss., Secretary of Central Com-
mittee.

Mrs. W. S. Smith, Meridian,
Miss., President of Sunbeam
Work.

Mrs. Martin Ball, Winona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.

President, Mrs. J. A. McComb
Gloster; Vice-President, Mrs. J.
D. Granberry; Recording Secretary,
Mrs. W. F. Yarborough, Jackson.

Our Mission Topic for July.

World's Survey.

Be strong!
We are not here to play,
To dream, to drift,
We have hard work to do,
And loads to lift,
Shun not the struggle, force it,
'Tis God's gift.

Argo Red Salmon was awarded
the Grand Prize, (the highest ever
given) at the World's Fair,
St. Louis.

In an island on the Southern
Seas, there is the grave of a lonely
missionary, and on his tomb
these words are inscribed:
"When he came in 1848, there
was not a Christian; when he left
in 1872, there was not a single
heathen." Such an epitaph
might every one of us choose.

The following statistics are
taken from the Baptist and Re-
flector:

Adherents of Christianity in
the world, 477,080,133; of Con-
fucianism, 256,000,000; of Hindu-
ism, 190,000,000; of Mohammedan-
ism, 176,834,372; of Buddhism,
147,900,000; of Taoism, 48,000,
000; of Shintoism, 13,000,000; of
Judaism, 11,728,947; of Polythe-
ism, 117,681,669.

The American Baptist Year
Book furnishes further infor-
mation for the year 1907:

Baptist Associations, 1,853;
ministers, 34,038; churches, 47,
409; baptisms, 1,533,800. A re-
cent advance step in the past of
Northern Baptists is the appoint-
ment of two general missionaries
for the foreign field. Dr. J. L.
Deering of Japan, for Japan,
China and the Philippines, and
Dr. W. L. Ferguson for Assam
and South India.

Woman's Missionary Union
gave for this year \$8,515.15 for

Home and Foreign Missions, more
than the whole Southern Baptist
Convention gave to these two ob-
jects twenty years ago. Eight
Protestant missionary societies
are doing work in the Congo
State, having 656 stations, 190
missionaries, 1,542 native work-
ers, 548 schools, over 16,000
scholars, and 25,000 professed
Christians. From all over Af-
rica there are pleadings that the
gospel be sent to them. There
are more than 4,000 missionaries,
of all names, in China. Less
than a generation ago active mis-
sionary work began in Japan.
There are now 60,000 Protestant
Christians, 660,000 Roman Catho-
lics, and 30,000 Greek Catholics,
and more than one million people
are professing to take the Bible
as their guide.

The Republic of Brazil has
within its borders thirteen mis-
sionary organizations, ten from
North America, two from Great
Britain and one International So-
ciety, having headquarters in
Canada. 124 missionaries, 112
native workers, 53 schools and
two publishing houses are the
agencies for the evangelization
of these people. In Mexico,
13,380,000 Roman Catholics, 40,
000 Protestants, 8,900 Jews are
reported. The number of pro-
fessing Christians is given at 38,
864, missionaries 216, native
workers 680.

Five religious organizations
are carrying religious work in
Cuba. There is a great dispo-
sition to break away from the
power of the Romish Church, and
a correspondingly great oppor-
tunity to disseminate the pure
truths of Christianity.

There are about 2,000 inhabited
islands of the South Seas, having
a population of 10,000,000, 1,000
native pastors and nearly 10,000
native workers. 60,000 of these
people are communists in
some church. South America
is well-nigh encircled by mission
stations. One of the hopeful
signs of China is the closing of
opium joints in one of the prin-
cipal cities of the Empire.

Keep the Refrigerator Clean.

The care of the refrigerator
should be a part of the morning's
work for every housekeeper, as
the average servant is not suppos-
ed to be sufficiently well informed
to know the importance of keep-
ing the refrigerator clean and in
a sanitary condition. Spoiled
meats and vegetables breed the
germs of typhoid and many other
deadly diseases, and the house-
keeper should see that all odds
and ends are either used or dis-
posed of without delay. Clean-
liness in the refrigerator is of the
first importance, as it is said that
a "carelessly kept refrigerator is
the festal hall of the microbe,
and if stray bits of food and vege-
tables are allowed to collect un-

der the rack, microbes may rea-
sonably be expected and to keep
the box in a sanitary condition it
should be entirely emptied of its
contents every day in warm
weather and the shelves wiped off
with a damp cloth. Have a
clean cloth for washing the inside
of the box, a small brush for
cleaning the corners and crevices
and a strong, flexible wire with a
cloth wound about it for clean-
ing the waste pipe. The inter-
ior of the box and the movable
pieces should be scrubbed at least
once a week with a strong suds
made by stirring enough pearl-
ine in hot water to make a good
lather and pour the hot suds
through the drain pipe. After
every part has been carefully
cleaned with the suds, wipe over
quickly with strong soda water
boiling hot, and run the wire
through the waste pipe to be
sure it is absolutely clear before
pouring down the hot soda
water. Wipe carefully, leave
open to cool and air, then
replace the ice and close
up to get cold before rearranging
the contents. The hot suds will
effectually cleanse the lining and
waste pipe, and this process of
cleaning keeps the box sweet and
clean, and there will be no dan-
ger of microbes collecting in the
corners and out of the way places;
but if the refrigerator is left en-
tirely in the hands of a careless
servant, you need not be surpris-
ed if sickness comes to the fam-
ily.

A. M. H.



HUSBAND INSISTED

Some ladies allow a simple little
trouble to grow into a big one, just
for lack of the right medicine.

Too much trouble; too much ex-
pense; don't know what medicine
to take.

All excuses; and poor ones, too.
Such ladies need some one, with
their own best interests at heart, who
will see to it that they begin to take
Cardui at once.

Now, Mrs. Rena Hare, of Pierce,
Fla., luckily for her, had a husband,
who, she says, "insisted on my tak-
ing Cardui."

In describing her plight, she uses
these words: "I was a sufferer from
severe female trouble. I had pains
in my side, drawing pains in legs,
faint spells, could not sleep. In
fact, it was a general break-down. I
found no relief till I took Cardui,
when the first bottle helped me and
now I am almost well."

Your druggist will gladly sell you
a bottle of Cardui, with full direc-
tions for use.

It is purely vegetable, non-intoxi-
cating, and reliable remedy, for all
women, young and old, who suffer
from any of the common female
troubles. Try Cardui.



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Read what Dr. John L. Johnson of Clinton, Miss., has to say
about it:

I used the "SOUTHERN" WOOD FIBER PLASTER in my
residence recently built at Clinton, Miss. I am delighted with it, and
think the manufacturers have rightly called it "WONDERFUL."

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The Fate Wine Can Bring.

In a queenly classic city,
In a palace claimed by art,
Lived a woman true and loyal,
With a loving, trusting heart.

Day by day she wrought on can-
vas.

With an artist's faultless skill;
And Art's gifts, the purest,
grandest

Did that art-crowned temple fill.

From the far-off lands they wan-
dered—

Dreamers to that palace fair,
For their souls to gain the glory,
Of the grandeur that was there.

One glad day when dreams the
brightest

Lingered in the artist's soul,
Came to her a world-worn wan-
derer

Who this touching story told:

"Once I, too, oh, gifted dreamer,
With great gifts was nobly
crowned;

All my life dreams high and holy,
They a full fruition found."

"Fame—she gladly, proudly
claimed me

As a richly gifted son,
And the gifts I prized so greatly,
Fortune for me quickly won."

"In a grand and mighty city—
There lived in splendor great,
Never dreaming of a future
That could bring me a sad fate."
While upon Fame's heights I rest-
ed.

With my dreams all true and
sweet;

I had wooed a fragile lily
That would make my life com-
plete."

"She was fair, this happy mai-
den,

As the rose tints of the dawn;
She had won my soul's true
homage

But my treasure soon was gone."

"Angels called y heart's dear
idol;

And she passed from mortal sight.
But I knew she found a welcome
In a mystic land of light."

"Ah, I oft had heard of sorrow,
But its meaning I'd not known.

Grief—it filled life's way with
shadows

All the brightness—it had flown."

And 'twas only saddest pictures
That my gloom filled soul could
paint.

These I daily put on canvass;
Till my heart grew tired and faint.

"In my royal art decked palace
Came to me a welcomed dream;

And it murmured: 'You are
weary, go where joy and sun-
light gleam.'"

"And I left my princely castle,

Into the great world I went;
Striving to forget my sorrow,
Thus a restless life I spent."

"With the bright, gay throngs I
drifted,

Into pleasure's giddy whirl,
Life's high ideals were forsaken
For the follies of the world."

At the festal board I lingered;
Quaffed in glee the sparkling wine,
Sacred memories were forgotten

In the pleasures that were mine.

"In the fickle realm of folly
All my life's grand dreams had
fled,

And the wine cup claimed my hon-
or—
Soon my manhood it had sped."

"See those demon haunted build-
ings—
(Pointing toward the bar rooms
tall.)

They have wrought my soul's de-
struction,
And to me they ever call."

"I have tried to break asunder
Chains that with me they have
bound:

But my will so weak
and yielding
Manhood's strength, it has not
found."

"I am painting a sad picture
Called: 'The fate that wine can
bring.'"

Ah, my brush can tell the story,
Of its bitter, deadly sting."

"May great souls rise in their
power

In the brotherhood of man;
Driving drink—that blighting de-
mon,

From our fair and favored land."

—Ada Christine Lightsey,
Daleville, Miss.

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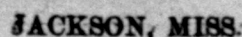
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